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Branch of O. C., on a detached portion of the domain, about one and one-fourth miles north of O. C. Number of members, 19. Business, Manufactures.

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#### SPECIAL NOTICE.

The O. C. and Branches are not "Free Lovers," in the popular sense of the term. They call their social system BIBLE COMMUNISM or COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to Free Criticism and the principles of Male Continence. In respect to permanency, responsibility, and every essential point of difference between marriage and licentiousness, the Oneida Communists stand with marriage. Free Love with them does not mean freedom to love to-day and leave to-morrow; nor freedom to take a woman's person and keep their property to themselves; nor freedom to freight a woman with offspring and send her down stream without care or help; nor freedom to beget children and leave them to the street and the poor-house. Their Communities are families, as distinctly bounded and separated from promiscuous society as ordinary households. The tie that binds them together is as permanent and sacred, to say the least, as that of marriage, for it is their religion. They receive no new members (except by deception or mistake), who do not give heart and hand to the family interest for life and forever. Community of property extends just as far as freedom of love. Every man's care and every dollar of the common property are pledged for the maintenance and protection of the women and children of the Community.

#### ADMISSIONS.

These Communities are constantly receiving applications for admission which they have to reject. It is difficult to state in any brief way all their reasons for thus limiting their numbers; but some of them are these: 1. The parent Community at Oneida is full. Its buildings are adapted to a certain number, and it wants no more. 2. The Branch-Communities, though they have not attained the normal size, have as many members as they can well accommodate, and must grow in numbers only as they grow in capital and buildings. 3. The kind of men and women who are likely to make the Communities grow, spiritually and financially, are scarce, and have to be sifted out slowly and cautiously. It should be distinctly understood that these Communities are not asylums for pleasure seekers or persons who merely want a home and a living. They will receive only those who are very much in earnest in religion. They have already done their full share of labor in criticising and working over raw recruits, and intend hereafter to devote themselves to other jobs (a plenty of which they have on hand), receiving only such members as seem likely to help and not hinder their work. As candidates for Communism multiply, it is obvious that they cannot all settle at Oneida and Wallingford. Other Communities must be formed; and the best way for earnest disciples generally is to work and wait, till the Spirit of Pentecost shall come on their neighbors, and give them Communities right where they are.

#### GOOD MEN THE BASIS OF GOOD SOCIETY.

Home-Talk by J. H. N.

THE great want of the world is GOOD MEN. Good institutions of all kinds are in themselves quite desirable, but experience proves that they avail little or nothing without good men to administer them. Good laws are impotent without good judges. Governments, however free in form, and however wisely provided with all the checks and balances which the jealousy of liberty can devise, are engines of oppression without good officers. The doctrines and forms of Christianity are almost as much a curse as a blessing without good professors. Even the Bible is worse than a sealed book without good interpreters. The results of all human arrangements depend so much more on the character of men than of institutions that we cannot conceive of a social, political, or religious system so good that it may not be made a nuisance by corrupt administrators, nor of one so bad that it would not be tolerable and even valuable in the hands of men fearing God and eschewing evil.

The first requisite for the manufacture of good men is the power of God. A bad world, however it may be arranged, cannot produce good men. A holy and mighty spiritual energy from above must begin the reformation of mankind. The first attainment, then, to be sought by radical reformers, is that faith which opens free communication with God and gives access to his righteousness and power. It is metaphysically impossible that this faith should coexist with continued sin, or with unbelief in regard to the accessibility of the primitive baptism of the Holy Ghost. We must first seek out for ourselves, and then communicate to others, the gospel—that spiritual, divine word, which in the days of Christ and the apostles brought those who believed into open intercourse with God, and saved them from all sin. And this attainment must be independent of all physical conditions. It must be able, as it was eighteen hundred years ago, to maintain itself, not merely in prosperous circumstances and good society, but against tribulation, distress, persecution, famine, nakedness, peril, sword, death, life, angels, principalities, powers, things present, things to come, height, depth, and every other creature. Life indestructible, hell-proof, is the first indispensable element of a good man.

When this is attained we may turn our attention to the next requisite. And here we approach the subject of socialism. Eternal life in the heart is the foundation; but a superstructure remains to be built. The external character is to be molded into the beauty of perfect morality, before a good man can be considered a finished article. What then is

the second thing needed for the manufacture of good men? We answer—a good social machinery. The external character of the mass of mankind is, and must be to a great extent, molded by the society in which they live. The propensity to imitation, the contagious influence of disposition and manners, and the constancy of the action of society upon the individual, are agencies of character-manufacture, more powerful than abstract laws, moral precepts, and private resolutions. Next to the good influences of God, the good influences of men are needed to perfect holiness. Good society surrounding individuals, and receiving into an atmosphere of wisdom and love the rising generation, is the second blessing to be sought by true reformers.

This is the legitimate intent of church organization. They who have obtained eternal life, the root of heart-righteousness, separate themselves more or less from the world, and form a Community for the purpose of establishing good society as the nurse of external character. This is a church: and this completes the machinery for the formation of good men.

#### HOME-TALKS ON THE BIBLE.

IX.

BY J. H. NOYES.

FAITH in the inspiration and providence of the living God is the great doctrine of the Bible from beginning to end. If we really believe the Bible we shall go beyond the Bible to the faith of those who wrote it, and recognize the living God as our teacher and leader. Mere faith in the Bible is no faith at all. Indeed, to stop at the Bible is treason to the Bible, and no better than infidelity.

All that is worth anything in religious experience may be summed up as faith in the inspiration and providence of God. I well remember that when I was first converted, the two things that I felt and saw and rejoiced in were, the presence of God's Spirit in my heart, and the presence of his providential power and care in everything going on around me. And these two seeds of faith grew with my growth and strengthened with my strength at Andover and New Haven, coming forth to new vigor from every conversion: till at last I saw that inspiration and providence were the right and left hands of God, by which he could save me even from sin and from death. My belief in the Bible helped me in all this experience, but it was not the faith that saved me. My real faith was the same that Abraham and David and Christ had before the Bible was made, by which they did the things that are reported in the Bible. And as this faith in their cases extended through both dispensations, beginning like a mustard-seed in the Old Testament and reaching perfection in the New, so in my case this same faith was the

soul of my experience in my first conversion to the church-faith at Putney, and in my second conversion to Perfectionism at New Haven; and it has been the soul of my faith ever since; as I doubt not it has been the soul of the faith of the whole church in the heavens during all the ages of their invisible glory since Bible times. In fact, this is the *one faith* of all saints and all dispensations—the unitary experience which connects us with Moses and the prophets, with Christ and the Apostles, with the Reformers and the Puritans, with all good men and women in heaven, earth and hades.

This is the faith we want for all the circumstances and emergencies of life. When it is perfected in us, we can say with Paul—"I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God."

### THE NUTRIMENT OF LIFE.

[Selected from G. W. N.'s Writings.]

WE are brought up to depend on the food which we eat, for life; and on doctors, medicine, and various outward things, for the restoration of life, when it becomes impaired by disease. This is the gross philosophy of unbelief, looking through darkened eyes, and treating the subject on brute conditions and principles. It overlooks the first grand agent of life and health, stated by Christ at the close of his forty days' fast: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

This connection between our life and the Word of God is stated over and over again by Christ, with startling emphasis; and in the various forms of his expression is a subject of inexhaustible interest and depth. "I am the bread of life. As the living Father hath sent me, and I live by the Father; so he that eateth me shall live by me. This is that bread which came down from heaven; not as your fathers did eat manna and are dead; he that eateth of this bread shall live forever," etc. We need not repeat here the intense reiterations of this idea which occur in the conversation of the 6th of John, by which many of his disciples were offended; or those in his conversation with the woman of Samaria and others. The reader who is interested always finds profit in recurring to these passages for himself. We will only note down some individual impressions that we have gathered from a fresh review of the subject.

1. As to the nature of the Word of God which is offered as the sustainer of life, we understand by it *inspiration*, the living will of God going forth intelligently to man. Christ so defines it in the discourse we have quoted from: "The words that I speak unto you, they are *spirit* and they are *life*." Paul again speaks of the Word of God, as "quick [*living*] and powerful, sharper than any two-edged sword," etc. Every believer knows more or less of the meaning of this description—that the Word of God is not merely a sound striking the ear, or a form meeting the eye, or a law appealing to

the conscience, but is a power penetrating the heart. It is that which created light at the beginning, and which raised Christ from the dead.

2. The effect of the word of God received in our nature is universal life. We see no reason whatever for qualifying and limiting the Scripture language in such a way as to make it mean only life to the soul, though here doubtless is its first and most important effect. Eating and drinking the living Word of God, though a spiritual fact, sweeps with its consequences the whole circle of our nature, including the body as well as the soul. Such was Christ's view: "He that eateth me, even he shall live by me." "Not as your fathers did eat manna in the wilderness and are dead: he that eateth of this bread shall live forever." "He that believeth in me, though he were dead yet shall he live; and whosoever liveth and believeth in me shall never die," etc. It is a power of eternal life, saving the soul and taking effect constantly on the body—resulting sooner or later, as it did with Christ, in a perfect resurrection. Even with those who lose their bodies, it as an element that shall ultimately restore them: "Whoso eateth my flesh and drinketh my blood hath eternal life: and I will raise him up at the last day."

This wholesale view, which includes the body as well as the soul within the scope of Christ's meaning, is according to true philosophy as well as Scripture. The theory that puts a barrier between the soul and the body, limiting the effect of spiritual life to one, and excluding it from the other, is one of the absurdities of unbelief. Life cannot be decisively divided up in that way. Every one knows by his own consciousness that life is a unit, and that the life of his body is a part—a frontier extension of his central existence. Hence, those "who have tasted the good Word of God, and the powers of the world to come," know, by the deepest instinct, that the life-giving nutriment of their souls is suitable and destined for their bodies also. Paul frequently urges this idea, as in the following passage: "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you."—Rom. 8: 11. And again, "I am crucified with Christ: nevertheless I live: yet not I, but Christ liveth in me: and THE LIFE WHICH I NOW LIVE IN THE FLESH, I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2: 20. He also wrote to the Philippians that he was pressing forward to a full knowledge of Christ, "if by any means he might attain unto the resurrection of the dead."

3. How is the spiritual Word received into our nature? The process is oftenest compared in the Scriptures to "eating;" by which we are pointed to the conscious fact that our spiritual center has a receptive faculty and demand, corresponding to hunger, thirst, and the reception of food. The Word of God, conveying his spiritual life, is its appropriate supply; and conjunction is effected by a natural process, whether it is called faith, believing, receiving or eating. It is the action of a awakened heart, perceiving the natural object of its

desire, in truth and the Spirit of Truth. We are exhorted "as new-born babes, to desire the sincere milk of the word, that we may grow thereby."

4. The Word of God, which is the bread of life, is always accessible to the hungry. "Give us this day our daily bread," is the authorized prayer of Christ. "Blessed are they that hunger and thirst after righteousness, for they shall be filled." "If any man thirst, let him come unto me and drink. As the Scripture hath said, out of his belly shall flow rivers of living water." "Let him that is athirst come. And whosoever will, let him take of the water of life freely." The only thing needed to secure a full and free supply in all circumstances is the appetite; and this God can give. Those whose heart-thirst has ever been awakened by the failure of outward objects or otherwise know how ready our heavenly Father is to give good things to them that ask him. And when, in these circumstances, a fresh inspiration of God's will comes to the heart, either in the form of new truth, or a work to do, we know how truly it proves to be life to the whole man. A draught of the Word of God is better than food or medicine—at all times it is the agent of health to body and soul.

### RESPECT THE ARTIST.

BY C. W. UNDERWOOD.

OUR senses are charmed by the fruits of a workmanship so pleasing and deft that we call them works of art, and their contrivers artists. True respect is not born of fear, and therefore does not lead to reserve and estrangement; on the contrary, it is the child of approbation, the herald of friendship, and is therefore generous and sympathetic. No one can be without this quality and do the artist justice, no matter how clear the mind or fine the taste. Is it possible, do you think, to know all the merits of a work of art, unless you put yourself in the place of the artist when he conceived it and brought it to birth, and open your mind to his inspiration? Well, this can be done only through the power of sympathy. You may be one of those that have marked the deep respect of some of your friends when made aware of the presence of a great artist—a respect that swelled into a reverent affection—and seeing that it is beautiful and good, have wished that you were thus gifted. As for myself, I am made very sensible at such times, of my own lack, sensible too that in consequence of it I often fall short of my meed of enjoyment.

For instance: a friend presents me a new poem. Perhaps I read the first page, and finding nothing charming lay the book aside. After a day or two, when I think I am in a proper condition—for I want to do justice to my friend's discernment—I take it up again and carefully read it through. The poem read, I say to myself, "It has but very few really fine passages after all, and a deal of jingling twaddle." Something however has impressed me. Perhaps the melody of the poem has stolen upon me unawares. I surprise myself by involuntarily repeating a few stanzas at odd intervals, that persist in ringing their changes

until they bring me to another perusal; the second reading discovers new beauties; after the fourth or fifth, I may regard it as settled that my friend is a person of good taste, and perhaps can say that I like the poem in the main, though I may still hold the opinion that it contains several passages that should rather have been omitted. On going abroad, I hear, not without awe, that the author is a genius of a high order.

Again, when listening, in company with others, to the reading of even a model story, I sometimes feel inclined to get up and leave the room. Perhaps the reader has entered upon a description that appears tedious and out of place, inasmuch as it immediately follows a conversation of great interest; or I may have a dislike to some of the characters introduced, one may be insufferably vain, another hypocritical, another bigoted, and so on; or my attention may be taken up mainly with the incidents, the adventures, and therefore my interest may wax or wane as we come to a dearth or a fertility of surprising occurrences. Said a friend to me after our usual reading one evening not long ago, "What a remarkably skillful writer this is! Do you notice how he sets off and brightens those sterling qualities that we love in some of his characters, by bringing them into sharp contrast with their opposites in others. Now it would hardly be possible to get so deeply interested in these worthy people, were they not confronted with bad. Good striving with evil, this is the charm to most minds, knowing very well all the while, which is to be the victor. Indeed, the pleasantness of any picture depends largely upon adroit shading." It was easy to understand the secret of his interest in the story after that. Looking upon it as a work of art, studying the mysteries of its construction, tracing the purpose and plan of the author, kept him bright-eyed and curious.

To take another example: one day I heard a piece of fine music. The opening, said by many to be "splendid," was unsatisfactory to me in this: it gave me no hint of what was coming. I therefore listened with indifference, until a sweet melody stole in; then I was taken captive. A shadowy vale seemed to open before me, through which I was gently borne. Hail, days of my childhood! Hail, my dear mates! Together again on the sweet-smelling sward spotted with clover, and the brook is babbling at our feet, and the tinkling of bells comes to our ears from the hillside of the old pasture, and the birds, twittering here and there, rise and dip as they cleave their way through the rosy, purpling depths above us. Now, I think I have the cue of the music—have surely possessed myself of the theme of the composer; my almost-forgotten childhood is to be made to reappear. But soon the melody dies away—a moment more and it has entirely ceased. What follows appears to be a prodigious effort to distract me. Roll—whirr—crash! Can any one tell what this passage means? It has no tenderness or fairy-land; it is as unmerciful as a tornado! But by and by comes a strain that stirs the pulse of manhood. My childhood fades away. A desire is kindled to do something heroic; and, led to see at last that the music has a wider scope than I at first

supposed, I reconcile myself to the distractions without understanding them. I should have been delighted with it all, no doubt, had I been sufficiently sympathetic and inspired.

From every side I come to the same conclusion: you must be in respectful unison with the artist, in order to get the full benefit of his work. Oneness with the artist is indispensable, too, in the higher realms of beauty. Who does not know that God is the supreme designer? Who can consider the humblest wayside flower without doing homage to his infinite skill? Well, inspired by him, we may expect our eyes to open to unknown beauties and wonders. Then, again, of all the works of his hands, man himself is the masterpiece. Are you not to be conformed, with an innumerable multitude—how grand the destiny!—to the image of the Son of God, the one altogether lovely? It is a small matter, having this conviction, how meager and tame, how sore in trials your present life may seem to the outward eye: if in sympathy with him who planned it, you shall find that all is well; and though you may be liable, it is true, to distractions more or less bewildering, while passing through the prologue, as it were, they shall gradually disappear as you advance on your way, and your heart is opened to the rhythm and harmony of the immortal poem of which you are a part.

#### WAYS AND MEANS.

WE are not legalists nor ascetics, but regard creation and the enjoyments of the external world with a friendly eye and sentiments of generous gratification; and yet we claim that we are not the subjects of unregulated indulgence. Instead of seeking to govern ourselves by legal enactments, or subjecting the senses, tastes and passions to the rigid rule of ascetic morality, we defer to the principles of enlightened discrimination, believing with the great Apostle "that all things are lawful, but all things are not expedient." If to the legalist this looks like throwing down all the safe-guards of morality and giving unbridled license, it is because he has not experienced the refining power of grace and truth, nor had his senses exercised to discern between good and evil.

"But how am I to determine what is expedient?" the conscientious person may ask. It is true that this rule of life requires a high degree of civilization and power to invoke the highest wisdom in the universe. If we abandon the law as an outward rule of life, we must betake ourselves to inward teaching and guidance; and this condition is provided for in the gift of the Spirit of Truth; which gift is the distinguishing characteristic of the New Covenant. "When he, the Spirit of Truth is come," said Christ, "he shall guide you into all truth." The great requirement from the beginning has been *obedience*—obedience to the great precept of love. There is no dispute about this; all are agreed as to the standard of ultimate Christian character and experience. The great divergence of opinion relates to the ways and means of realizing it. This, then, is our offense and wherein we have departed from ordinary religionists, that we have taken the

Spirit—the inward rule and guide—for the outward and legal one. We came to see with Paul that the law worketh wrath—that it is weak and unprofitable; and hence the reason of the transfer of ourselves and all our interests from the school of Moses to that of Christ—from law to grace and truth.

The rule of expediency, then, is simply to determine what is edifying and profitable. Whatever we can digest and assimilate to the higher life belongs to our inheritance; and this indicates the only limit of the true man's desires and aspirations, or what is "not expedient." What is inexpedient for me to-day may be good and profitable for me to-morrow, and thus my freedom will increase as I grow strong and discriminating under the guidance of the inward teacher. Fixed rules and laws make no provisions for progress; and herein lies the great advantage the school of the Spirit has over that of the law with its cast-iron rules; and it illustrates also the need of the development of the "higher law." W. H. W.

#### BACKWARD GLANCINGS.

SEPTEMBER, 1831, was a memorable month in the annals of my father's family. It was both a harvest and a seed-time. Mother was a member of the church, but religion with her was much more than a name or profession. She gave her heart and mind to it, and endeavored according to the light she had to bring her children to the knowledge of God. She taught us to fear God, to read the Bible, and to pray. She prayed with us and for us, and desired above all things that we might be converted. Her prayers and hopes centered particularly on the conversion of her eldest son. He had just graduated from college, and had spent a year in the study of law. Her hope, long cherished, commencing even with his birth, that he might be a preacher of the everlasting gospel, seemed likely to fail. Not one of her three sons and five daughters, though nearly all were past the age of children, had been as yet converted. But in 1831, the great year of revivals all over the country, the wave of religious enthusiasm at last reached our neighborhood and our family. In September of that year a protracted meeting, the first ever held in the place, resulted in a powerful revival. Mother gathered the harvest of her prayers and labors. All of her children at home were subjects of the revival, and first among them was her eldest son. Before the end of the month he had changed his plan of life and made arrangements for entering the Theological Seminary at Andover—beginning the study of Hebrew at our own fireside with his father. This was the first spiritual harvest in our family, but it also furnished the seed which afterward bore fruit a hundred fold.

#### GOD A REWARDER.

"GOD is, and is a rewarder of them that diligently seek him." This truth sometimes becomes overlaid in our minds when our vision is dimmed by unbelief and worldliness. Then it is that we have departed from the Lord into a state of darkness, where no one

can be happy, though his friends be many and his surroundings be never so pleasant. He gropes along, seeking happiness perhaps in things exterior to himself, but never finding it. At length he becomes discouraged; he is tempted into evil-thinking of himself and those around him. He even thinks evil of the Giver of every good and perfect gift, saying discontentedly in his heart, "Every man is *not* rewarded according to his works." But just at this point let some unseen power cause him to yield his heart to the spirit of earnestness and sincerity; let him obey the still, small voice in his deepest heart, by doing or saying something which cuts his pride; let him humble himself under the mighty hand of God, and give place to the spirit of obedience; then will the waves of unbelief and darkness begin to roll back, and the light of God's countenance will again shine like a day-star in his heart. In this regenerated state every person and every thing is beheld with new eyes; hope, peace, love, and justification dwell continually in his soul. He works with a good relish, enjoying the most humble position, because he has an abiding consciousness that "God is and that he is a rewarder of them that diligently seek him." Ah, that truth is worth every thing! He wonders how he could ever have doubted it.

S. R. C.

## ONEIDA CIRCULAR.

WM. A. HINDS, EDITOR.

MONDAY, APRIL 8, 1872.

The chronological list of important events of 1872 will include the secularization of schools in Prussia. The measure was opposed by the ultra Protestants as well as the Catholics, but the influence of the Government prevailed, and the clergy will henceforth have no special control of schools in Prussia. The example thus set must sooner or later be generally followed. So long as the sects strive against one another in this matter, there seems to be no other way but for Government to step in and say, "Stand aside, gentlemen, and let this matter of education take care of itself."

Accounts of revivals from far and near are many and glowing. In Kansas the efforts of the Rev. Mr. Hammond have been very successful. By his aid has been kindled an enthusiasm for religion in that State, which is spreading not only through her educational institutions, but is finding its way among the gambling-hells and other places of wickedness, striking conviction to the heart of many a sinner. Religious fervor extends also through Ohio and Wisconsin, where the inhabitants are awakening to the importance of giving a large part of their attention to God. From the States of New York, Massachusetts, Pennsylvania and Connecticut come stirring news of revivals in progress. There are many converts, and as many more who are more than half inclined to become Christians.

The *Christian Union* contains a brief account of the discussion in the Convocation of the Province of York on the Athanasian Creed, from which we learn that that century-honored expression of faith has still to run the gauntlet of criticism. Deans and Bishops urged that its use be discontinued in the public worship of the Church of England. It

forms no part of the American Prayer-Book of the Episcopal Church. The debate was long and earnest, and did not end with the Convocation. It has even been questioned by learned men whether Athanasius was the author of the creed bearing his name: Its so-called "damatory clauses" were of course specially attacked. One speaker at the Convocation affirmed that it is the most important debate that has taken place in the Church of England for two hundred years. It was by some made to involve the merits of the doctrine of the Trinity.

It has long been a vexed question with the learned whether the golden rule, "Whatsoever ye would that men should do to you do ye even so to them," was original with Christ, many claiming that it was uttered five hundred years earlier by Confucius. The controversy has lately broken out afresh. If we admire the zeal of those who are determined to deprive the Chinese sage of all credit respecting the precept in question, we may doubt their wisdom. We cannot see that Christ's name will suffer, if it should be proved that others had previously perceived some of the truths found in his teachings. Besides, his glory rests more upon his deeds than his words; and in this respect there can be no comparison between him and Confucius or any other teacher.

We have received the programme, charts, etc., of the International Exhibition to be held at Vienna in the year 1873. The aim of this enterprise, as stated in the programme, is "to represent the present state of modern civilization and the entire sphere of national economy, and to promote its further development and progress." The objects to be exhibited are divided into 26 groups, which include apparently everything of interest in all departments of Industry, Education, Science and Art. It is said that there will be competitive trials of machinery, apparatus, processes and methods of work of different dates, showing their successive improvements. An attempt will thus be made to give an epitome of the "History of Inventions." The same will be done in other departments. It is also stated that "for the purpose of rendering this Exhibition especially instructive and educational it is intended to make comparative trials and experiments on processes hitherto almost unknown." A series of lectures on these subjects will also be given. In the course of the Exhibition, international congresses and conferences of scientific men, teachers, physicians, engineers, etc., will be held, for discussing questions of general interest. Among the topics given to be discussed we notice "the education of woman and improvement of her social condition." Is not the discussion of the "woman question" at a World's Fair to be regarded as one of the signs of the times?

How easy it is for people to imagine that Communism is incompatible with taste and culture, and constitutes a kind of Procrustean bed to which humanity must conform itself with inexorable exactness! How thoughtlessly they condemn it as a system of agrarianism which places every body and every thing on a dead level of equality, averring that such a monstrosity can only exist by leveling down a thousand beautiful and cherished customs! Peradventure these cavilers may some day find that Communism is the opposite of all this, and requires for its conditions the highest standards of social culture, and that instead of leveling down, it levels up.

A system of leveling up has been going on ever since Noah and his family were selected from the rest of mankind and housed in the ark; the standard of righteousness and civilization has been rising higher and higher, and as a consequence, social

culture and unity have been promoted. Consider then that, in the nature of things, Communism—essential, not technical—implies unity and harmony. If these social conditions have really advanced, then there must be also an increased development of that interior culture and refinement which is so essential to social happiness.

Theories and opinions must conform to facts. One can form some conception of the character of a tree from its leaves and bark, but he cannot say he knows it until he has seen its fruit. Material science is in advance of religion and sociology because it has practically accepted the inductive principle that "a tree is known by its fruit." It is therefore ready to let facts correct its theories, and to see "time make ancient good uncouth."

E. H. H.

### COMMUNITY JOURNAL.

#### ONEIDA.

##### METEOROLOGICAL.

From notes handed to us by one whose accuracy is proverbial, the last three winters compare together as follows, in regard to sunshine, clouds and sleighing:

	Sunshiny.	Cloudy.	
Winter of '69 & '70.	Dec. 2 days. Jan. 3 " Feb. 4 " Mar. 10 "	29 days. 28 " 24 " 21 "	110 days of Sleighing.
Winter of '70 & '71.	Dec. 4 " Jan. 4 " Feb. 5 " Mar. 6 "	27 " 27 " 23 " 25 "	6 days of Sleighing, commencing Feb. 20th.
Winter of '71 & '72.	Dec. 4 " Jan. 6 " Feb. 14 " Mar. 10 "	27 " 25 " 15 " 21 "	80 days of Sleighing.

The cold season, just closed, was unusually long. Soon after the middle of November the mercury fell to 16° below the freezing point; and early in December it indicated 20° below zero: after which, for about two months, the mercury still claimed the privilege of frequently alternating between zero and the freezing point, accompanied however with good average winter weather. At length came another spell of 20° below zero, early in February, which seemed to introduce the second act of the drama, for it has been very cold and blustering ever since, with the mercury repeatedly in the neighborhood of zero.

As to March this year: I have paid close attention to the weather in the lower lake region for forty years, save one, and can safely say that there has been nothing to compare with it, for severity at least, in all that time.

D.

—A conductor on the Central Railroad, who calls here occasionally with some of his friends to dine, informs us that the conductors in the United States and Canada have formed themselves into a mutual life-insurance company. Their organization includes a President, Vice-President, Grand Secretary, and a local Secretary for each railroad connected with the movement. The Grand Secretary, with a salary of \$1500 a year, resides at Columbus, Ohio, where he keeps the books and attends to the business of the company. On the death of one of the members from accident or otherwise, all of the remaining members give one dollar each, making a fund which is paid over in cash to the family or friends of the deceased. The Grand Secretary sends his assessments to the local Secretaries of each road with the number of members to be assessed. The last assessment amounted to \$3200. There are on the Central Railroad eighty-eight conductors connected with this organization at the present time, and the "Central boys," as they are familiarly called, numbered at one time over one hundred. Some of the freight conductors have withdrawn, as they found the assessment of from three to five dollars a month too much for their limited means. The engineers have an organization something like a "trade union," which virtually dictates terms

to the railroad companies all over the country. They have the reputation, however, of being reasonable in their demands. They are a strictly temperance organization, and if one of their members is found under the influence of liquor he is thrown out of the union, and thus loses his reputation among railroad companies.

—Children are wonderful creatures! They content themselves with the scattered grains of comfort, which seem to us older folks meager and worthless; they find a thousand varieties in our every-day existence, and discover gems in objects we consider too small for notice. Kites, balls, wagons, sleds, ropes, pictures or sticks—it matters not—each in its turn absorbs and satisfies the young mind, and supplies it with enjoyment. You need not resort to the gay toy-shops to amuse children, for they are ever on the alert for the new and wonderful, and can get as much comfort out of a piece of paper twisted into some odd shape, as in the finest toy you might buy. Not long since I observed how busy were our little flock in making for themselves paper windmills, and marveled at their untiring zeal in constructing them. Again last evening half-a-dozen of them were taught to make little paper boats, and this morning I saw a merry group around a table, making paper boats! Ransom and Harry had the trade at their finger-ends, and were teaching Ormond and Eugene. Presently Virginia came bounding into the room with, “O, you children, who can make a boat, I wonder?” when she was answered unanimously, “All of us can.” “So can I,” she gaily retorted, and forthwith illustrated the assertion by converting a square bit of paper into a miniature boat. Breakfast over, the whole company of juveniles were busy with scissors and paper; enthusiasm ran high while they vied with one another in the size and shape of their paper toys. They will likely exhaust this amusement in a day or two, but they will be sure to find another just as good.

—A writer in the last CIRCULAR characterized the last year as one of special economy in the history of the Community, and set forth the self-denial the members exercised in respect to dress. It occurs to us that this writer did not represent the full extent of the self-denial which was practiced in the Community last year. Personal expenses, it is true, were materially curtailed, but these had been only a fraction compared with the outlay yearly made in building and other improvements. During 1871 building was practically suspended, and every department of expense was kept at the minimum. Instead of giving the different departments of business *cartes-blanches* (which they had substantially had), in respect to expansion and outlay, a definite appropriation of money—as much as the prosperity of the business and the general financial condition would allow—was made to each, and this appropriation fixed the boundary of expansion and investment. Departments, as well as individual members, chastened their desires for “new clothes” last year; and the result told favorably on the general prosperity. Some of our enterprises had become such vigorous shoots that they needed just this “pinching in,” and a stronger and healthier growth is already manifest.

—We remember, in our unsophisticated days, how imposing we thought our double-bass viol. It was certainly big enough to command some respect. It was presented to the orchestra about twelve years ago by a friend who valued it at \$50, and with innocent pride we continued to inventory it at that figure year after year. But at last a suspicion entered the minds of some of the musicians that it wasn't so much of an affair, after all. It certainly didn't make half the noise it ought to for its size. One day a professional performer, who was visiting

here, took it into his hands for trial, and, dropping it with disgust, pronounced it “a very tub!” From that hour the inventoried valuation of the old lumbering thing was reduced at a rapid rate until it represented the modest sum of \$15. Having begun this winter to provide the orchestra with a better class of instruments—exchanging cheap Brattleboro violins for those of a higher price and finer tone, woody violoncellos for one of considerable clearness and strength of sound, asthmatic ophicleide, horns and trombone for brass of respectable character—the idea of ridding ourselves of this wretched double-bass came often to our minds, until finally we resolved to dispose of it for what it would bring, and appropriate a part of the musical fund to getting a better instrument. It was accordingly boxed up and sent to a German dealer in musical instruments in New York city, with whom we have had friendly interchange. F., our first violinist, being in New York at the time, naturally went with considerable curiosity to the rooms of the German for the purpose of hearing his diagnosis. A German professional double-bass player was in at the time. The box had just arrived, and F. immediately set about exhuming the “tub.” But somebody at home was bound that the poor thing should at least be in as good condition when it arrived at its destination as when it started, for he had made the box so strong and had put in so many nails that it took a long time to get it open. The two Germans meanwhile looked on with increasing curiosity and interest, conjecturing that it must be an instrument of some value to be encased so carefully. Our agent didn't of course like to say much against it, because he wanted to have it sell for as good a price as possible, and consequently awaited results with some trepidation. At length, after nearly an hour of wrenching and prying the boards, the dingy red figure of the discarded double-bass appeared in sight. The dealer seized it by its head, and, lifting it up to its full height, ran his practiced eye over its various points with great rapidity. Gazing upon it with a face whose solemn astonishment was side-splitting, he murmured in broken English, “It is a house-carpenter! He has made it for his pleasure!” Then he turned it slowly over to take a view of the back, and lo! it was adorned from center to circumference with as many as thirty screws which had been used in repairing the rickety shell. The two Germans beheld the sight with amazement, lifted their hands in horror, and simultaneously ejaculated in deep guttural tones, “Mein Gott!”

#### WALLINGFORD.

—The water was drawn out of the dyke a few days ago for the purpose of examining the water wheels: two of the young men took advantage of the occasion to search for fish, and were rewarded by 27 lbs., including pickerel, dace, eels, and a large trout.

—What shall be said of this morning's sight? The rain of yesterday had left an icy covering over everything, and when the sun rose fairy-land was before us. Tree, shrub and hedge sparkled. Such exclamations and calls on all sides: “Do just see the view from *this* window.” “Oh! but *these* trees are the finest; you *must* look.” The enthusiasm kept up all the forenoon, particularly over some apple-trees by the house which, as the sun peeped out at them now and then from behind the clouds, flashed and quivered in the wind with pendants of every hue.

#### GOOD LUCK.

Folks say that when it rains porridge the Community cup is always right side up. Our good luck has come to be a byword. If other peo-

ple believe in our good luck, much more do we believe in it ourselves. We don't expect anything but good luck, and we expect more and more of that. The more good luck you have the more you may have. We have had good luck in business, and good luck in all our encounters with prejudice and persecution; but our best luck has been inside of all that, in our family unity and in the conversion of our children. Every day we have good luck outside, and every day we have good luck inside. Outside our business thrives, inside we have a revival. All this good luck comes from our seeking first the kingdom of God and his righteousness. That will bring anybody good luck. H.

#### GRAMMATICAL RATIO.

A FEW days since, as I sat at my window engaged in the homely occupation of darning stockings, I heard the old, wooden pump in the yard go “creek-a-ty-creek, bang!”—and looking up, saw a sturdy mulatto in the act of watering his team, the stylishness of which may be inferred from the fact that it comprised a horse and a mule. Two or three sons of Erin with other teams waited their turn at the pump-handle.

Back and forth went my needle, the hole in J's sock growing smaller and smaller; “creek-a-ty-creek, bang,” cried the pump-handle, as the men below slaked the thirst of their teams, the while in loud altercation as to their respective merits. Suddenly the voice of the mulatto broke in upon a reverie—

“Nobody can't buy that mule for nothing, neither.”

“Shades of Murray and Kerl! but that is a wonderful sentence,” ejaculated I, taking a peep at its dark-skinned pronouncer below. “I've heard folks go wild over negatives—but four in one sentence! Dear me! And yet, they tell us (Whitney, or White, or somebody), that it is the common people who make the language, not grammarians; that learned men take the language as they find it, and make a grammar to fit it; that there are many, very many quirks and turns of our language, at this day called grammatical, which some fifty, or a hundred, or two hundred years ago would have been considered violations of syntax, etymology, prosody and what not.”

What a prospect!

This using of superfluous negatives is a flagrant, but also very common, breach of one of the numberless good rules and exceptions of grammar. One of the most accomplished gentlemen and finished writers I ever met, when in the heat of earnest debate or conversation, would very often put a *not* and *nothing* as van- and rear-guard to his verbs. This habit really seemed to give emphasis to his negation. Who knows but that this habit among educated as well as uneducated people indicates a legitimate demand that the “Queen's English” should accommodate itself to some sort of arrangement by which a negative, instead of being nullified or rendered an affirmative by repetition, will become more emphatic according to its “ratio” (if we may be allowed the term) in a sentence—the more negatives the stronger the negation?

I think I hear the shades of Bullion and Brown, of Webster and Smith, cry, “Treason! treason!” But hark! Now I think of it, I remember that the Greeks used two negatives in certain cases; that in the Anglo-Saxon and Early English it was a grammatical law that the double negative strengthened the negation; and it was only in the 16th and 17th centuries that our language was restricted by the Latin rule which renders two negatives equivalent to an affirmative. Are you incredulous? Here are specimens of two,



three and four negatives from the Anglo-Saxon, Chaucer and Shakspeare :

"Ne geseah naefre nan man God."—*Anglo-Saxon.*

"No man ever saw God ;" or, (literally), "Not saw never no man God."

"He never yit no vilonye ne sayde

In all his lyf, unto no maner wight."—*Chaucer.*

"No wyn ne drank sche, nother whit ne red."—*Chaucer.*

"*Hamlet.* It is not, nor it cannot come to good."—*Ham. Act 1, Sc. 2.*

"*Portia.* I never did repent for doing good,  
Nor shall not now."

—*Mer. of Venice, Act 3, Sc. 4.*

We have at times resumed other "good old customs" of our forefathers ; why not this ? Do I still hear the cry of "treason." Well, "if this be treason, make the most of it !"

A. E. H.

*Willow Place, March, 1872.*

#### BEECHER'S DISH-WASHING.

The Rev. T. K. Beecher, after remarking (in a communication published months ago) that every "he" should have a "she," and that from his household "she" had gone on a visit, thus expatiates on his experience during her absence :

The quiet fidelity with which "she" will dish-wash her life away for "him" is a marvel of endurance and grace. Just here is the servitude of woman heaviest—no sooner is her work done than it requires to be done again. Man works by jobs, ends them and takes his pay. This pay can be transferred into something else desirable. A man works all day, and draws pay for his day's work. This pay allures him, as oats a homeward-bound horse. Thus men work by terms and jobs ; and although work is the same as to quantity, yet when cut up thus into terms and jobs, we men go heartily on our journey and count our mile-stones.

Not so with our mates. "She" mends our socks, and we put our irrepressible toe upon the darned spot and she darns it again. "She" washes, and the family makes haste to send back the same garment to be washed again. "She" puts the room in order, and we get it ready to be "rid" up again. The same socks, the same washing, the same room every time. "She" has no successive jobs, no terms, no pay-day, no tally-stick of life. "She" washes the same dish three hundred and sixty-five times every year. No wonder she breaks it and is glad of it ! What a relief to say, "I've done that dish !"

Not only have we washed dishes, but also we cooked and served and helped eat a meal (with 'bated appetite because of cooking), and now we are astounded at the number of thoughts and steps and acts and processes involved in a very plain supper. And we had it, and with it came wisdom.

Gentlemen all ! We go into a room and see a table ready set. It seems to us one thing—a supper. It is in fact from fifty to two hundred separate things, taken down one by one for us to use, and for "her" to wash and put back whence they came. There is a plate of biscuit. To that plate of simplicity we with our own hands and feet brought together a new, quick fire for baking, viz : kindling wood, raking out stove, and hod of coal, flour from the bin, shortening from the gravydip down cellar, salt from one box, sugar from another, soda from the can, and acid (muriatic) from a bottle, a spoon, a pitcher of water, a dripping-pan, and a tin pan for mixing these ingredients,—and after all, happening to forget the whole thing for ten minutes we burned the biscuit half through in a way which we reckon quite unpardonable in a cook. Meanwhile that one plate of biscuit, added to the eternal wash-dish, two spoons, two pans, one plate and a little cup. Just a little piece of steak contributed eight pieces to the dish-wash. A few strawberries sent in six pieces to be got ready to soil again. Four eggs impressed themselves on six separate articles.

Gentlemen, we began at ten minutes of six, and a quarter to eight we found ourselves triumphant, everything cleared away except the dish-cloth. You see we washed up the bread-pan, the dish pan and the sink, scalded them all, (and our fingers, too,) and dried them off with the dish-cloth. Now where on earth can we go to wash out that dish-rag ? Not in the clean pan ? Not over the clean, dry sink !

We stood aghast for five minutes, and then wadded up the rag round like a ball, and tucked it into the far corner of the sink, and shut down the cover. Our sink has a cover. But the rag, though hidden, was heavy on our conscience. "She" never would

have done so. We have seen dish cloths, but how they washed them passes our skill.

And so we said "she" is away, leaving us to thought and good resolutions. We shall be a wiser and a better man for at least two days after her return. And whenever we stop to think, shall rank a successful housekeeper and house maid as a worker second to none on a scale of achievement and deserving. Her services are like the air, the rain and the sunshine, indispensable, yet too often enjoyed without thanksgiving.

Mr. Beecher's account of his experience is very entertaining, and his estimate of the amount of domestic drudgery imposed on woman in ordinary married life is evidently true. The one unfortunate feature of his humorous account is that the conversion wrought in him by his experience extended only to making him more thankful that he had a "she" to wait on him ordinarily, and to fixing him in the profound belief that every "he" should have a "she" for that purpose. There is no poetry in the idea of a woman spending the most of her waking hours in washing dishes and mending stockings, and Mr. Beecher might very gracefully have considered whether a re-distribution of the household labors might not have been for the good of his family as a whole.

F. W. S.

#### THE VIOLIN.

VI.

BY F. W. S.

THE earliest professional musicians of the Christian Era were those bards or minstrels who were retained by kings and nobles, to perform when required, at feasts, shows, and almost all public entertainments. Gradually these formed themselves into a sort of guild or fraternity, and strove to prevent unlicensed minstrels from performing. Though called minstrels their performances seem to have been a sort of *melange* of singing, playing on instruments, dancing, jugglery and feats of skill and jesting. It seems that in the thirteenth and fourteenth centuries they wore a peculiar dress to denote their occupation. The roval minstrels were variously paid, some getting 6*d.* per day and others as much as 12*d.* It was frequently the case that they went to visit foreign courts, where they were usually very well paid, owing to the desire of the great people to be well spoken of in their songs and reports. They were in this respect much like the newspaper reporters of our time. Having power to make or mar the reputations of men, they were as a rule very generously entertained. In the time of Henry VIII., and for much of the time during a couple of centuries thereafter, the corporation of musicians was quite a powerful organization in both England and France. At first each of these corporations was governed by a marshall and two wardens, but later, in France, the chief officer was called "*Roi des Menestriers*" ("King of Minstrels"). There was also a King of Violins.

What we call catgut strings, made from the intestines of sheep, were used by the Egyptians in very early times for harp strings, etc., and in the thirteenth century they were a regular article of commerce.

Forster gives the following interesting remarks and incidents :

"The *baton* of the conductor is comparatively a modern introduction into our orchestras, and many of us remember the tap of the leader in our concerts, for which the *baton* has now been successfully substituted. It had however been known long previously on the Continent, and in a list of the orchestras at the Opera at Paris, in 1713, there appears at the head "the *Batteur de Mesure*," with a salary of 1000 livres. \* \* \* There is a curious story or gossip about a *baton de chantré*, related in "*Annales Archéologiques*" iii, 266-7, which may not be generally known. When Napoleon I. was crowned he intended, in order to have all the adjuncts as complete as possible, to carry in his hand the original

sceptre of Charlemagne. It was resuscitated for the purpose from the treasures of the Abbey of St. Denis, and was to be repaired and put in order for the ceremony ; most unexpectedly, on removing the old velvet with which it was covered, there appeared the date 1394, which the Committee of Antiquaries, to whom the matter had been intrusted, saw was inconsistent with the time of Charlemagne ; and there was not only this date, but also an inscription from which the following is an extract, proving the supposed sceptre to be simply a *baton de chantré* :

"Qu'il fut garde,  
Et en grans festes regarde,  
Car pour loyauté maintenir  
Le doit chantré en la main tenir."

What was to be done ? De Non was consulted, but he desired that the discovery should be kept secret. The *baton* was dressed up and converted into the sceptre of Charlemagne (just as upon occasion a common working grub is converted into a queen bee), and performed its appointed part in the imposing ceremony."

#### THE COCKROACH.

THE cockroach is essentially a sprightly creature. As is sometimes said of certain vivacious people, his disposition is lively. Upon the walls and cupboards of my ancient halls, the cockroach "gambols like the gamboling kid."

I have had my quarrel with the cockroach, and it is in abeyance. Many a time when he has been dancing before me in a kind of ecstasy of life. I have thought to smite him to the wall ; but he has always escaped the javelin which I have hurled at him. Indeed, I am so satisfied by observation and experience that his existence cannot be quenched where he has got a foothold—he has so impressed me as being one of the self-renewing, persistent forces of nature—that I am content to see if he has any good points. As my punning friend says, "the cockroach may be a reproach upon my house-keeping, but that shall not prevent me from seeing his good points."

And first, I must say that the cockroach is a marvel of exuberant, cheerful life. It is always the heyday of youth with him. Who ever saw a despondent cockroach ? His happiness is not dependent upon a life insurance, though he dwells continually in the midst of wars' alarms and in an enemy's country. He is perpetually enticed to eat red lead, and strychnine, and arsenic, and phosphorus, and mercury ; and since these do not always agree with his constitution, he is sometimes constrained to lay down his holiday life ; but these little stumbling-blocks are far from obstructing the general cheerfulness of the race. That is intact.

But if the cockroach is a marvel of exuberant, cheerful life, he is not less a marvel of persistent, tenacious life. The corrosive agents which I have mentioned do, it is true, now and then check the career of individuals, but the current of life in the race does not ebb. It flows right on without diminution. A friend of mine, who has been waging a kind of Punic war with the cockroaches, lately spent a long period of convalescence in seeking for a final exterminator of this seemingly volatile race. After much labor of mind, he claimed to have succeeded by inviting the cockroaches to a borax banquet. The cockroaches flocked to the banquet in good faith, and after eating heartily of the borax, as my friend said in his report of the campaign, "they sickened and died." This may be so, but as I have not missed any of those that I know, I must suspect that it is a partial hallucination. Certain it is, that in my kitchens and cupboards the cockroach seems to wade through borax with as much impunity as the hardy mountaineer wades through his native snows. It is one of the stubbornest facts that I know of that the cockroach still lives. I cannot see that his lamp of life has even flickered.

"His days go on : his days go on."

And now I think of it, it ought not to be sur-

prising that the cockroach has thus far proved himself so nearly a match for the housekeeper. His odds have been enormous. Geology tells us that the cockroach existed in the Carboniferous—no one knows how many ages before man got a start in life; and are we to suppose that he learned nothing in all those ages? When I consider the odds he has had in life, experience and observation, it seems fairly presumptuous to think of beating him off-hand.

A third point, good in the abstract, which must be conceded to the cockroach, is that of inexpugnable, preternatural activity. Who ever saw a languid cockroach? He is, moreover, a natural prestidigitateur. In order to catch him with any degree of success I suspect that some kind of obliquity of vision is necessary, for I never saw any one yet put his hand where he was without finding him a little way the other side of it. It must be this Napoleonic activity that makes his hold on life so good, and as the kitchen-maids say, "His hold on life is his best hold."

As I have said, I have had my quarrel with the cockroach, and it is in abeyance. There is peace between us. This peace, however, is not a peace of affection, nor is it a peace of permanent toleration. I know that he is a parasite, and that the feud between us cannot be bridged over so long as he is partial to cupboards and kitchens. This truce is then for the reason that as yet I see no sweeping, adequate means for the extinction of the cockroach. When these come it may be that my strategy will be better for having taken time to study his strong points. BEN ZINE.

#### LETTER FROM AN O. C. AGENT—THE SNOW IN OSWEGO COUNTY.

*Sandy Creek, Oswego Co., N. Y., April 2, 1872.*

DEAR EDITOR:—It is something a little wonderful to relate for the month of April, but for the last thirteen hours I have been snow-bound at this point on the Rome & Watertown Railroad; and while yet waiting for a train to carry me homewards will write you a few lines. The locality here reminds me in an interesting way of the time years ago when you and I rambled together over these parts as pedestrians, or perhaps I should now word it, as "commercial travelers," in the service of the Community. It is near here, I am reminded, that we together made a pleasant call on "Father Bee-bee," a staunch friend of the Community cause, whose quaint ways and sparkling wit then so often entertained us, but who, I have just now learned, joined our friends in hades about one year ago. Sandy Creek is the point of junction of the Watertown & Rome and the Syracuse Northern railroads. Within the last two weeks travel on this last-named road has been completely blocked for days together by the deep snow, and no train was able to get through on it yesterday, April 1st. The noon train, too, from Watertown, on which I took passage, succeeded in getting only as far as Richland, the next station south of here, where we learned by telegraph that the train from Rome, which should meet ours at Richland, was fast in the drifts a few miles ahead of us, with a sure prospect of having to remain there for the rest of the day and ensuing night. So our conductor politely informed us that he was obliged to return with his train to Watertown. For myself I took the back track to Sandy Creek, as a more attractive stopping-place for the night: while other passengers returned to Watertown and intermediate places.

*On the Cars, April 2d.*—This morning the weather is clear, and the fierce wind of yesterday having subsided, two snow-plows and many men have been engaged for several hours clearing the track; and at 10 o'clock we start again for Rome, and succeed, with the help of two engines and a huge

snow-plow, in reaching that city three hours behind time. There is a spice of the romantic, I assure you, in riding on a warm April day through long stretches of snow-drifts piled on either side of the track higher in some places than the top of the car windows; one can almost imagine himself rushing through an Alpine gorge.

It seems there has an unusual quantity of snow fallen in the central towns of Oswego and Lewis counties this winter, while further north, in Jefferson and St. Lawrence counties, there is scarcely more snow than you have at Oneida; but, instead, the ground in these northern towns is frozen to an uncommon depth; the coldest weather occurring I believe, in the month of March, when the mercury fell on some days to 34° below zero. And at this date, though very unusual for this time of year, there is solid crossing for men and teams on the frozen St. Lawrence between Ogdensburg and Prescott. In the towns of Pulaski and Mexico, Oswego county, the snow now averages from four to five feet deep on a level; while in the adjoining towns of Redfield, Boylston and Orwell it is currently reported as from six to seven feet deep in the woods.

I hear some express themselves as weary of seeing so much snow, and such are tempted into murmuring against the superintending Providence that has so arranged it. But the good-natured farmer who looks on the bright side sees compensation for it in the fact that there is no frost in the earth under the snow, and that consequently the feed for his cattle will come on earlier and in better condition than if the ground was bare of snow but severely frozen.

As a specimen of the exaggerated accounts of the snow which some are fond of putting in circulation, I will refer to a story that I heard to-day, only first premising that you are not asked to believe it. It is related that a man with horse and cutter was recently traveling alongside of the Utica & Black River road, shortly after a heavy fall of snow, when his horse, stumbling, fell from the beaten road into the unpacked snow by the side of it, and all—man, horse, and cutter—instantly disappeared. On excavating them it was discovered that the horse's feet had become entangled in something; and that something, it is said, proved to be the *smoke-stack of a locomotive!*

But here I am at Rome, 3 o'clock, April 2d, just fifteen hours from Watertown.

Adieu, S. R. L.

#### SCIENTIFIC NOTES.

By several analyses lately made it is discovered that 1,970 pounds of dried and pulverized sea-weed with the addition of thirty pounds of fish-guano, make a fertilizer nearly resembling stable manure, and equal in value to about five tons of the manure in its ordinary wet state.

At the last annual meeting of the Geological Society of London its highest honor, the Wollaston Gold Medal, was awarded to Prof. J. D. Dana, of Yale College, as a testimonial of the high estimation in which his researches and labors in geology, mineralogy and natural history are held.

An Association for the Advancement of Science has recently been founded in France, nearly on the model of the British Association. It begins with a capital of 100,000 francs, and "proposes to favor by every means in its power the progress of the sciences, their practical application, and the diffusion of scientific knowledge. For this purpose it will exercise its influence principally by meetings, conferences and publications; by gifts of instruments or money to persons engaged in researches, experiments, or scientific enterprises which it would have approved or promoted." The Association will hold each year in one of the towns of France a general session, of eight days' duration, the work being divided into sections attached to the four groups of Mathematical,

Physical and Chemical, Natural, and Economical and Statistical Science. This enterprise will probably tend greatly to stimulate scientific progress in the provincial towns of France, the tendency heretofore having been for Paris to attract all the intelligent strength of the nation, to the detriment of the local universities.

The *Scientific American*, in calling attention to the statement of an Italian journal, that the recent visit of the Russian Czar to the southern part of his empire had particular reference to the projected junction of the Caspian sea with the Black sea, says:

"The entire length of the canal would be 630 Russian versts, about 400 miles, though the mountain chain to be pierced only measures eight versts, or about five miles. It is calculated that 32,000 laborers will have to be employed for fully six years in order to complete the undertaking. Quite apart from the direct commercial advantages which would result from the completion of this canal, it would serve to replenish the Caspian sea with water, a highly important consideration. During the last decade, and even longer, a remarkable reduction of water was noticed, so much so that the final extinction, that is, exsiccation of the sea was apprehended. The result would not only be malarious in the extreme, but also destructive of a great source of wealth, namely, the sturgeon, sterlet, and seal fisheries. Many thousand persons are at present employed in these fisheries (chiefly at Astrakhan), by whom 800,000 lbs. of caviar alone are annually obtained. An insurance of water supply to those persons would, therefore, give renewed stimulus to their local enterprise, though the same may not be nearly as important as the effect on commerce at large."

#### LAKE VILLAGES IN SWITZERLAND.

An interesting archæological discovery has recently been made on the shores of the Lake of Bienné. The Swiss Government has been for a long time endeavoring to drain a considerable tract of land between the two lakes of Morat and Bienné, but in order to do this effectually it has been found necessary to lower the level of the latter by cutting a canal from it to the lake of Neuchâtel. At the beginning of the present year the sluices were opened, and the waters of the Lake of Bienné allowed to flow into that of Neuchâtel. Up to the present time the level of the Bieler See has fallen upwards of three feet, and this fall has brought to light a number of stakes driven firmly into the bed of the lake. This fact becoming known, a number of Swiss archæologists visited the spot, and it was decided to remove the soil round these stakes to see whether any remains of a Lacustrine village, which they suspected had been raised upon them, could be traced. At a distance of between five and six feet from the present bed of the lake the workmen came upon a large number of objects of various kinds, which have been collected and are at present under the custody of Dr. Gross, of Locross. Among them are pieces of cord made from hemp, vases, stags' horns, stone hatchets, and utensils used apparently for cooking. The most precious specimen is, however, a hatchet made of néphrite (the name given to a peculiarly hard kind of stone from which the Lacustrines formed their cutting instruments). This hatchet is sixteen centimetres long by seven broad, and is by far the largest yet discovered in any part of Switzerland, no other collection having any measuring more than eight centimetres in length. A quantity of the bones found at the same time have been sent to Dr. Uhlmann, of Münchenbuchsee, for examination by him, and he finds that they belong to the following animals, viz:—stag, horse, ox, wild boar, pig, goat, beaver, dog, mouse, etc., together with a number of human bones. If the level of the lake continues to sink, it is hoped that further discoveries will be made, and the scientific world here is waiting the result of the engineering operations with keen interest.—*London Standard*.

The Alwatonian Pantarch, Pearl Andrews, has placed in the Recorder's office at Washington a certificate of incorporation for his university, the faculty of which is to comprise 10,019 professorships. Attending lectures in such an institution will occupy the student's time quite fully if he takes the entire course.—*World Personal*.

A German tailor living near Bangor, Me., having in a most improper way married No. 2 in a very short time after the death of No. 1, was visited by the outraged

young men of the town and treated to several tin-horn overtures. Coming out, he addressed to his unwelcome visitors the following expostulation: "I say, poys, you ought to be ashamed of yourselves to be makin' all this noise ven there was a funeral here so soon."

## THE NEWS.

### AMERICAN.

The Connecticut State election, held April 1st, went Republican by a small majority.

Several Chinese converts have been admitted to a Congregational Church in San Francisco.

Navigation on the Hudson River to Albany, and on the Connecticut to Hartford, commenced April 3d.

The public debt of the United States was reduced fifteen million dollars during the month of March.

Two married women, both Quakers, have been elected trustees of a School District in Chester County, Penn.

The railroad bridge over the Missouri at Leavenworth is completed, and the first train passed over it March 31st.

The Republicans of Rhode Island have elected their State ticket, with the exception of the Lieutenant-Governor.

Goods to the amount of \$9,641,944 were imported into New York city during the week ending Saturday, March 30th.

Forty thousand pounds of California butter were shipped from San Francisco to the Atlantic cities the last week in March.

The remains of Gen. Anderson were interred without public ceremonies or funeral services at West Point, on Wednesday, April 3d.

The United States Senate so amended the House bill, making tea and coffee free of duty, that the House has rejected it by a large majority.

Professor S. F. B. Morse, the inventor of the Electric Telegraph, died at his residence in New York city on the evening of April 2d.

The volcano of Colima in Mexico, which has shown signs of activity for two years past, is now throwing out clouds of ashes and smoke that obscure the sun.

According to the United States census of 1870, the total value of the real and personal estate of the Union was \$30,068,518,507, having nearly doubled in ten years.

Six thousand acres of land are planted to cranberries in New Jersey, which will be in full bearing in two years, making that the leading State in the Union in cranberry-culture.

On the civil calendar of the United States Circuit Court for New York city, called by Judge Woodruff April 1st, were 400 jury cases, 50 equity cases, 12 cases for argument, and 30 appeals in Admiralty.

The competition of the Union Pacific Railroad with the Isthmus route has caused the Pacific Mail Steamship Company and the Panama Railway to effect a junction, bringing the two interests under one management.

Another Japanese Prince, Nagaoka, has arrived in this country, and joined the Embassy. He proposes to make the tour of the United States, acquire a knowledge of the language and all other information that he can.

The Court of Appeals of the State of New York has decided that a Court of General Sessions, sitting with only one judge on the bench, is not legal. This decision, it is feared, will liberate some fifteen hundred criminals of various grades who have been sent to prison by the New York city courts.

The *Montreal Gazette* speaks of a Miss McPherson, who has been engaged for some three years in bringing children from London, England, to Canada, and getting them homes in respectable families of farmers and others willing to receive them. A company of fifty are now on the passage, for most of whom places are already provided.

Two American ministers, Dr. Dexter of Boston, and Dr. Healy, President of Straight University, New Orleans, were invited by the British Society for the Liberation of Religion from State Patronage, to address a meeting and give information on the advantages of the voluntary system in America. Dr. Dexter gave a de-

scription and history of religious life in New England, and received a hearty vote of thanks on motion of Mr. Howard, M. P.

An earthquake of unusual violence was felt in California at two o'clock A. M., March 26th, the shocks continuing, in rapid succession but with decreasing violence, till the 30th. It commenced with a report like the firing of a park of artillery, and a shock that destroyed the town of Lone Pine, situated in the volcanic region about four hundred miles southeast of San Francisco, and greatly damaging Terro Gordo, Swansea and other adjacent places. As many as thirty persons were killed and one hundred wounded, mostly at Lone Pine. A crack was opened in the earth from three inches to forty feet in width, in some places to a great depth, and thirty-five miles long. In some places the ground on one side of the crack settled several feet. In one place as many as forty acres settled about seven feet. Most of the killed were Spanish American miners.

### FOREIGN.

The Rinderpest has disappeared from Belgium.

The Philippine Islands are to be connected by cable with the Asiatic telegraphic lines.

Gold mines of great richness have been found in New South Wales, and a gold excitement of the people is the consequence.

The Governments of France, Spain and Austria have but two members each in the College of Cardinals, and they are now demanding a fuller representation.

The Spanish election to choose Electors of Deputies to the Cortes shows that about two-thirds of the voters are in favor of the Government of King Amadeus.

A tavern in London, England, known as the "Hole in the Wall," having been used as the head-quarters of the Republicans, has been refused a license by the authorities.

The Queen of England has presented a gold watch to Capt. Lambert, of the American ship Liverpool, for extending succor to the master and crew of the British ship Europa.

His Majesty of Japan has been reviewing his troops after the fashion of European sovereigns, by riding down the lines on horseback, and afterward watching their movements from a stationary tent.

The Government of Portugal has made a contract with the Maintenance and Construction Company of Great Britain, to lay a telegraph cable from Lisbon to Brazil, by way of the Madeira and Cape Verd Islands.

The Government of China has appropriated one million dollars for the purpose of sending annually thirty alumni of its colleges to this country to finish their education. The first company is expected in July or August.

The attempt on Queen Victoria's life, by the boy O' Connor was reported from England at 8 P. M. The next day at noon the London papers contained the published opinions of three of the leading New York papers on the subject.

A report has been circulated that Admiral Polo, the new Spanish Minister to Washington, was unfriendly in feeling toward this country, but the Spanish Government has officially informed the American Charge d'Affairs at Madrid, that the report is untrue, and that the appointment was made in the interest of peace, and with a desire to continue the present friendly relations between the two nations.

Mr. Bradlaugh, in his lecture in Glasgow, Scotland, April 2d, in favor of a republican form of government for Great Britain, said, "Parliament gave the crown to William and Mary; and what it had a right to give it had a right to withhold." The lecture caused considerable disorder, and the windows and street lamps were broken, and the policemen stoned.

The introduction of American factory cheese into England so interfered with the sale of the Derbyshire cheese that the farmers of that county found it necessary to abandon the business. Two factories were started, however, under a guaranty by the landlords and capitalists, securing the farmers against loss; and now, after two years' experiment, the farmers consent to take the responsibility, and have them worked on the cooperative plan. One of the Derby factories with three hundred and sixty cows made eighty tons of cheese in thirty-three

weeks; the cows averaging their owners a net profit of £14. 9s. each, besides the value of their calves.

## RECEIPTS FOR THE CIRCULAR.

R. H., Newark, N. J., \$1.00; W. C., St. Louis, Mo., \$1.00; R. W., London, England, \$1.00; M. A., Parish, N. Y., \$2.00; B. C., Patterson, Pa., \$1.00; W. L., Blennerhasset, England, \$10.00; J. T. H., Plattsburgh, N. Y., 1.00; J. J., Grasshopper Falls, Kans., 50 cts.; J. R., Frederica, Del., \$1.00; D. T. S., Hemlock Lake, N. Y., 25 cts.; J. A. S., Phila., Penn., \$1.00.

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## PUBLICATIONS.

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*History of American Socialisms.* By John Humphrey Noyes. 678 pp. 8vo. J. B. Lippincott & Co., Philadelphia. London, Trubner & Co. Price \$3.00.

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